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PERSONAL MENTION.

The burial of Rev. Rowland B. Howard, late Secretary of the American Peace Society, who died at Rome, Italy, on the 25th of January, took place at Leeds Centre, Me., on Tuesday, the 7th of June. Services were held in the newly renovated Baptist Church, at 11.30 A.M., Rev. S. C. Bushnell of Arlington, Mass., officiating. After the singing of the hymn, "Sun of my soul, Thou Saviour dear," the nineteenth Psalm was read by Rev. Hugh Elder of Farmington, Me. Mr. Bushnell read a poem and made a brief address, calling upon Gen. Charles H. Howard, of Chicago, to read extracts from letters describing the last hours of his brother's life; also tributes of affection and esteem from individuals and societies in America and in Europe. The hymn "It came upon the midnight clear," by E. H. Sears, which was read to Mr. Howard just before his death, was then read, after which Gen. O. O. Howard made a most touching and memorable address, recalling the early days of the family at Leeds, the going forth of the brothers to their various fields of labor, the turning of all their hearts to Christ, and the home coming to the place of their birth with the body of him who had gone "to hear the angels sing." Prayer by Mr. Bushnell and the singing of "Jerusalem the golden," closed the service which will never be forgotten by those present, who filled the little chapel to its fullest capacity. At the grave relatives and friends united in singing "Blest be the tie that binds our hearts," a final prayer was uttered and then nothing remained to be done except to emulate his example, honor his memory and advocate the principles for which he lived and died. On Sunday, the 12th, Gen. O. O. Howard read a historical paper prepared by his brother Rowland, which the latter had expected to deliver on his return from Europe at the rededication of the Baptist Church.

s. c. b.

Mr. E. T. Moneta, who after the death of Professor Francesco Viganò was elected to the presidency of the Lombard Peace Union, Milan, Italy, said on assuming the duties of the office:

"I have accepted the presidency of the Society, because I hold it to be a place of duty rather than of honor. I have accepted it, because I believe the cause of peace among all peoples to be the most just and humane of all causes, the one which most of all is conducive to the removal of many of the flagrant inconsistencies of our times, and which is the best calculated to give a high and neither useless nor illusory scope to life.

"If a world-wide peace is, alas! but too remote, I certainly feel that it is our solemn duty to take one step every day to bring us nearer the goal. I am sure that we can every day, by combating hatreds and prejudices inherited from barbarous ages, obtain some result advantageous

to our country (which we never separate from our devotion to humanity) and to civil progress."

Mr. Moneta is one of the most active and influential of the peace men of Italy, where the peace movement is rapidly gaining adherents and where already more than a dozen peace organizations have been formed. *Il Secolo*, the journal of which he is editor, speaks out clearly and emphatically against the barbarity of war and the folly and wickedness of the present militarism of the old world.

Captain Siccardi, who died in Italy in January last, was a striking example of the manner in which men sometimes lay aside opinions which have grown up with them and to which they have been strongly attached, and on more mature thought adopt those of an exactly opposite character. He entered early into the army, at the time when Italy was passing through the struggle which led to its unity. After the campaign of 1866, he was sent to Palermo to suppress an insurrection there. He next was charged with the organization of the Alpine companies. After having spent some years in the military schools, he finally became a professor of military art at Modena, where he was much admired by both pupils and instructors for his originality and learning.

He afterwards became convinced of the great inhumanity of war, retired from the military service and entered heartily into the movement for the abolition of war. He entered into the Lombard Union, of which he was secretary when he died, and turned the society from a quiet and comparatively inactive one into an energetic, practical and popular organization. He was considered by his fellow members in the society a "legion" within himself. His lectures on war produced a great effect in the army. He was an active organizer of new peace societies, aiding by his wisdom and inspiring by his hopefulness. His death has been deeply lamented by the friends of the cause in Italy.

It is difficult to see why all thoughtful men who have seen the cruelties of war do not imitate his example and renounce forever a system so full of atrocities.

M. Soufflot is believed to be the only surviving officer of the Grand Army of Napoleon. He is ninety-nine years of age, still active in mind and, unlike many old soldiers, turning his thought to the future of the world rather than to the past. He recently expressed the desire to have an interview with Mr. Frederick Passy, the eminent President of the French International Arbitration Society. He was found to be enthusiastically attached to the new ideas of peace and arbitration and wished Mr. Passy to enroll his name as one of the founders of their

Peace Society. Though counting in his family several distinguished officers, he is anxious to give what is left of his life to promoting what seems to him something inconceivably nobler than the mere fleeting and at the same time false glory of war. Such conversions to the higher movements of our time among men who have seen much of the horrors of war, are becoming increasingly common on both sides of the Atlantic.

Rev. Philip S. Moxom, pastor of the First Baptist Church, Boston, and one of the most active and influential members of the American Peace Society, has just sailed for Europe. He is accompanied by Mrs. Moxom and Mrs. H. B. Goodwin. They will visit England, Scotland, Germany, Switzerland and France. Dr. Moxom, who was a delegate to the London Peace Congress in 1890, will represent the American Peace Society at Berne in August. Mrs. Moxom and Mrs. Goodwin have also been appointed delegates.

The death, not long since, of Dr. Robert McMurdy, has removed from the peace ranks, a strong and very influential man. He was for a number of years the corresponding secretary of the World's Arbitration League, which was organized in 1880, and which has had on its roll of membership the names of many influential congressmen of both houses. Through the influence of this League at Washington, President Garfield was induced early in his administration to call an American conference on arbitration. This conference, however, finally failed to be held, on account of Garfield's death. Dr. McMurdy was a man who kept himself much out of sight, but through others did very efficient service in a practical and lasting way.

Kate Marsden, who is doing such noble service for the relief of the lepers in Siberia, is coming to the United States to enlist interest in her work.

Dr. Edward Everett Hale, who in addition to his numerous other beneficent activities, is one of the Directors of the American Peace Society, is to spend two months of the summer in Europe. Letters of travel will be sent weekly by him to *The Commonwealth*, Boston, of which he is one of the editors.

All the soldiers in the world cannot save a nation that sins against God.—*Hugh Price Hughes*.

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else but men. There are pages in the annals of nations which make one think of a battle of demons in a paroxysm of fury. Every interest of individuals, of families and of societies has been sacrificed to passion and greed. My thought then is, not that we should try to see roses where only thorns have grown, but that the presence of the deadly and hateful Upas tree, whose poisonous breath has fallen upon all lands, should not so absorb our attention as to make us overlook the tree of love and hope, planted by the Father, planted again by Jesus Christ, growing and bearing some fruit in every age and every clime, which is ultimately with its leaves to heal the nations. There can be no hope for the future to him who sees no buddings of good in the long years of evil gone by.

When Christ came, and taught and suffered and died, He at once lifted into prominence, sealed with his own divine signet, these principles of love and brotherhood and peace. He lived and died for them. He answered falsehood with truth, hatred with love, violence with patience. The truth was his only weapon of self-defence, his only instrument for breaking down systems of wrong. Henceforth, the sermon on the mount was to stand on the title page as the new and living text of the future transformation and progress of the world. Many have poorly comprehended its meaning; others have ignored it; some have explained its meaning away; it has been pronounced too high and pure for practice; but it has still stood there, reading itself into the mind and conscience of men, and changing slowly but surely the life of the world. The first two or three generations of Christian history were a strong and unqualified protest against the lawfulness of war, from the standpoint of Christ's law of love. Then there came a period when Christians fell away in practice from the lesson of their Master. This protest against the barbarity and inhumanity of war was again revived at the close of the seventeenth century, when George Fox set all England astir and William Penn and Robert Barclay were proving the practicability of their theories in the management of two of the thirteen American colonies. Since that time this protest has never ceased to make itself heard. At least one Christian body, and many individuals in others, have held incorporated in their fundamental Christian tenets the principles of love and forbearance and peace, which seem to be elemental in the Christian gospel.

At the beginning of this century the peace movement in its second phase begins. Here everything becomes definite, pronounced and full of conscious purpose. The race is no longer simply drifting toward peace, impelled by forces of whose activity it is scarcely aware, but it lays hold upon it, as upon a great discovery, with the intensity and enthusiasm of a great purpose. Here man is not simply the instrument of God, nor even his servant, but a co-worker with Him. The thought came to the mind of the nineteenth century, in its early dawning, that if neighbors can live together in peace, if farmers can till the soil side by side and settle their difficulties by arbitration or by the peaceful forms of law, if six merchants can do business on the same street without knocking one another down or blowing one another's brains out, then nations can do likewise; the long periods of peace and consequent prosperity that have prevailed so often in the past may be made permanent and unending, and war ought to be, and may be banished from the face of the